CHAPTER THREE: BELIEF IN ALLAH'S BOOKS

The meaning of Belief in the Books

Belief in Allah's Books is a pillar of Eeman. A person is not a believer without this pillar. Allah SWT says

> **O you who believe! Believe in Allah, and His Messenger, and the book that He has sent down to His Messenger, and the Scripture that He sent down to those before, and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.** **[4:136]**

Belief in the books entails:

- *Believing in the previous Books* that Allah revealed to His messengers. Included are those that Allah has specifically mentioned in the Quran such as:

- The scriptures of Ibraheem:

> **And this is in the former Scriptures, the Scriptures of Ibraheem and Moosa. [87:18-19]**

- The Zaboor:

> **....and unto Dawood We gave the Zaboor. [17:55]**

- The Tawraah:

> **Verily, We did send down the Tawrah [to Moosa]. Therein was guidance and light. [5:44]**

- The Injeel:

> **Then, We sent after them, Our messengers, and We sent 'Eesa son of Maryam, and gave him the Injeel.... [57:27]**

- *There are many other books of an unknown number and with unknown names.* Allah had told the Prophet (PBUH) that other Prophets were not believed before, even though they were given books and clear proofs.

Then if they reject you (O Muhammad), so were Messengers rejected before you, who came with Al-Bayyinat (clear signs, proofs, evidence) and the scripture and the book of enlightenment. [3:184]

- *Believing in the Quran and that it is the last book* Allah revealed

- *Believing in the wahy* (revelation)

Verily, We have inspired you (O Mohammad) as We inspired Nooh and the Prophets after himl We (also) inspired Ibrahim, Ismail, Ishaq, Yaquob, and Al-Asbat, Eesa, Ayoob, Yoonus, Haroon, and Sulaiman, and to Dawood We gave the Zaboor. [4:163]

  - The word book is 'kitab' in 'Arabic. Linguistically 'katb' is the root for 'kitab'. 'Katb' means gathering something. The reason we call books as kitab as we gather or collect our thoughts together in a book. From Islamic point of view messengers received books piece by piece instead of a complete collection at one shot.

  - When the messengers received a book that get it in a verbal form instead of a written one. The only exception was that once Musa (AWS) received a written tablet *written directly from Allah* SWT.

- *All of the books are Allah's words. This entails that Allah speaks.*

What is our position regarding the books remaining today (the Tawrah and the Injeel)?

- We believe in original revelations.

- We also believe that there is change happened to them. We have example of 'Thalmud' was invented after the time of Prophet Musa (AWS) or those 'Gospels/testaments' that was invented after Prophet 'Eesa (AWS). The following verses prove this issue:

Do you (faithful believers) covet that they will believe in your religion despite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Tawrah], then they used to change it knowingly after they understood it? [2:75]

Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Mohammad) and disobey." [4:46]

And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them….[5:14]

- Among the scholars of Islam some went with two extreme pinions. According to Imam Bukhari and others say that the Torah is mostly the same and has very little change. On the other hand, Ibn Hazm said that all these scriptures are absolutely changed and we don't have any previous books left.

- As mentioned in Sunan Abi Dawood, during the time of the Prophet (SAW) the Jews asked him to judge between them. An-Nabee asked them to bring the Tawrah that they had. When the Jews brought it, out of respect Prophet (SAW) placed a pillow underneath the Tawrah. But during the time of verdict the Jewish scholars tried to hide the portion that has the ruling. The scholars use this hadeeth to when they say that a big portion of the Torah is still the same, or else An-Nabee (SAW) wouldn't have treated it this way.

- Ibn Taymiah (RA) gave the opinion that there would be at least one copy of each revealed scripture somewhere in the world. And probably what was brought in front of An-Nabee (SAW) was an authentic copy, which would explain why An-Nabee (SAW) showed so much respect.

- Definitely we don't accept those parts from any existing scripture that what contradicts Islam.

- The concepts of keeping the Prophet's word separate from Allah's word are not in Christianity.

- Ibnul Qayyim specifies five (5) kinds of 'Tahreef' (change) that crept into those scriptures:

    - Part of the text was lost.
    - Additions were put in.
    - Incorrect translation occurred.
    - Meaning: incorrect 'tafseer' or interpretation happened.

  - Words and phrases were substituted with others.

- Allah did not mean to protect those scripture. The reason being they were not meant for all humanity rather they were meant for specific people and specific time. On the other hand Qur'an is meant to stay in the earth until the Day of Judgment.

- We don't take our 'Shariah' from other books or scriptures from Tawrah. The following Hadeeth explains this topic.

  Jabir ibn Abdullah reported that once **Umar ibn Al-Khattab took from a Jew a sheet of the Tawrah. He started reading from it in front of the Prophet (PBUH) and the Prophet (PBUH) became very upset and said, "Do you have doubts about what I taught you, O son of Al-Khattab? By the One Who has my soul in His hand, I brought the religion to you clear and pure, and if my brother Musa were alive, he would have no choice but to follow me." [Ahmad]**

  Our rules are different from previous nations. Example of rules taking

  ⇒ Someone will say that he can work as a minister with a dictator like pharoh and gives his proof by stating the story of Yusuf (AWS).

  ⇒ Someone says we go out for Dawah for 40 days since Musa was out in the dessert for 40 days.

  ⇒ We can't use stories like this to make up rules.

- Sometimes we get more stories or details from those scriptures. There are extra info as long as these are not contradictory with Qur'an and Sunnah. For any of stories we can't say it is from Allah, we always need proof, as evident from the following Hadeeth:

  Abu Hurayrah reported that **the Jews used to read the Tawrah in Hebrew and then explain it in Arabic to Muslims. The Prophet (PBUH) warned, "Do not believe the People of the Book, and do not disbelieve them. Just say to them, 'We believe in Allah and what was revealed to us and what was revealed to you.'" [Al-Bukharee]**

- Characteristics of the previous Wahee (revelation):
  - They called for Tawheed
  - Source of guidance to people.
  - Gave glad tidings of the coming of the Prophet (SAW)

- Gave the rules
- Made the lawful and unlawful
- Discusses the Day of Judgment.

Believing in the Last Book: Al-Quran

- The Qur'an is Allah's last revelation and the best of His speech.
  - The Qur'an means recitation. Prophet Dawood's book was also recited, so it was also called Qur'an.
  - ***The best surah is Al-Fatiha.***
  - ***Best verse is Ayat tul-Qursi***

    - **Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. (2:255).**

  - The whole Quran was brought to 'Baytul 'Ijja' in the night of al-Qadar. Then inover 23 years it was brought to An-Nabee (SAW) .

  - During Prophet's lifetime the Quran was kept together in chapters not as a single book. The angel Jibreel would tell the Prophte (PBUH) where to put the verses to which chapters and after which verses.

  - The Prophet (PBUH) assingned people to write the verses and told where to place the verse.

  - All the chapters were collected after the Prophet's (PBUH) time during Abu Bakr (RA)'s khilafah. They kept it in certain order, since each sahaba was keeping them in different orders. For example MusHaf 'Ali was ordered along the time of revelation.

  - Abu Bakr appointed Zayd ibn Thabit (RA) as the in-charge person and made conditions of compilation as follows:
    - A verse should be well known to and memorised by the companions.
    - Has to be in written form.

        - The verse has to be written in front of two witnesses. Each witness says that it was directly told to them by the Prophet (PBUH) and approves it.

- The Qur'an was revealed in the pure Arabic language to the Prophet (PBUH).
    - Qur'an was revealed in 7 (seven) different dialects. Same meaning was explained in all 7 (seven) of these dialects.
    - It is aliving miracle in that sense.
    - 7 different dialects were easy for the 'Arabs. To make it not so confusing for the non-'Arabs who were entering Islam the companions made a decision that would keep only one way and the other ways would not be written. It was in the dialect of the Quraish and was the l;ast way that was recited by the Prophet(SAW).
    - Some of the words in the Qur'an are not 'Arabic. For example
        - Some Names: Ibraheem etc
        - Foreign words: ………

- It has been given different names and descriptions.

    Al-Qur'an has been given different names by Allah SWT. Such as

    - Al-Qur'an
    - Al-Furqaan
    - Al-Kitab
    - Al-Hudaa
    - As-Shifaa'
    - Az-Zik'r
    - An-Noor
    - Al-Bayan
    - Al-Hayat
    - Ar-RooH
    - Ar-Rahmah

What are the unique qualities of the Quran?

- The Quran covers all the teachings of previous books:As Allah SWT says:

And We have sent down to you (O Mohammad) the Book (this Quran) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it (old Scriptures)..[5:48]

- Allah promised to safeguard it:

Verily, it is We Who have sent down the dhikr (i.e. the Quran) and surely, We will guard it (from corruption). [15:9]

Part of safeguarding the Qur'an is also to save the Sunnah of the Prophet (SAW). The sheikh mentions about the case of 'Danish Cartoons' that tried to denigrate our beloved Prophet (SAW). In the west there is a huge cry for 'freedom of speech' whereas it is Islam that ensures freedom of speech. As An-Nabee (SAW) said,"Allah will never bless a nation if the weakest person among them cannot ask freely for his right." So where to draw the line for 'freedom of speech'? In Islam Allah SWT gives the guidelines but the details are left for mankind to fill the gaps.

Eeman in the Quran has two levels:

1. The first level is a rukn of Eeman and leaving it is Kufr (Nawaqid Al-Eeman). It includes believing that the Quran is the word of Allah, was revealed to the Prophet (PBUH), it is the last revelation, it was delivered to us completely, it is protected from addition and subtraction, it is a source of legislation, etc.

2. The second level includes obligations and recommendations. Leaving them is not considered Kufr. It includes applying all its rules, reading it, memorizing it, understanding it, etc.

   Sahabah would consider it a sign of hypocracy that someone doesn't finish the Qur'an in 40 days.

Al-Quran: The Greatest Miracle

Al-Quran is a continuous miracle.

1. The language of the Qur'an itself.

2. Knowledge or meaning. Al-Qur'an brought a lot of science and meaning which no human was capable of bringing. For example, the scientific phenomena that Qur'an has described long before they were understood. Such as

   - Separation of Fresh/Salt water in the sea instead of their mixing,

   - Embryonic development stages in the mother's womb, etc.

3. Fulfilled many prophecies. Some examples:

- Abu Lahab will not accept Islam. Abu Lahab could come forward an said that he had accepted Islam and that would immediately nullify surah Lahab (or Masad).

- Allah told the Prophet (PBUH) that he would fight with Quraish and he will defeat them in Surat al-Qamar ayat 145. This verse was revealed when there were only few people accepted Islam from Prophet (SAW) and light of Islam was about to be put out. And this prophecy did not fulfill until 16 (sixteen) years later.

4. Effects on the soul: Al-Qur'an has a profound impact on one's soul. Even non-muslims will feel the effect and see the difference.

    - Sheikh Waleed gave a personal account. He was invited to a church to give a talk. During his talk he recited verses from the Qur'an as well as he quoted sentences in 'Arabic. After the presentation a non-muslim lady approached him and told him that one part (verses) were so different than the others.

    - Additional story: Sheikh Mamdouh Muhammad (in another AlMaghrib class, Faith Has a Language) mentioned another incident during a few hours long exam for a Medicine course. Noticing the restless mood in the exam hall, one muslim student asked the exam proctor if he would allow to play a nice qur'anic recitation. When the tape was played the whole grouped felt peace and there were no more anxiety among the students even though most of them were non-muslims.

5. Protection from change since its revelation.

6. Free from contradictions. If some verses were abrogated and replaced by other verses it was abrogated out mercy from ar-Rahman.

Q & A:

Q1. Difference between 7 (seven) dialects of revelation and Qira'at:
A1:

Q2: Do jinn pray in the masajid?
A2: Yes, Jinn prays in masjid's too. Example: During Umar (RA) ……

Verse from the Qur'an: Hijr 74. Qasas 107

Q3: Example of Linguistic miracle:

A3:

- In surah …verse.. Allah SWt says:

  ('portion of arabic verse..)
  Tatajafa junubaheem

  '*jafa*': 'jafa' means when you leave something and you don't like it any more. Meaning of 'to distance themselves'

  '*tajafa*': here 'ta' adds the.meaning 'continuously'.

  '*tatajafa*': another addition of 'ta' means extra struggle.

  So the overall meaning: '*to distance from something, continuously, with extra struggle*'.

- In another verse, Allah SWT says about the mother of Musa (AWS)

  (' portion of arabic verse..)
  Faija ….faqjifee…………

  '*aqjif*': means *just through, don't worry about anything else*. Just a single word has a lot of associated meaning.

CHAPTER FOUR: BELEF IN ALLAH'S MESSENGERS

Believing in the Messengers is a pillar of Eeman. A person is not a believer without this pillar. Allah SWT says about the believers that

Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one another of His Messengers,….." [2:285]

Definitions:
Nabiyy (pl. Anbiya'): prophet
Rasool (pl. Rusul): messenger

- Nabiyy comes from the word Naba, which means news or info. So 'Nabiyy' would mean "one who has been given news"
- Rasool comes from Arsalah which linguistically means messege. So 'Rasool' would mean "one who delivers a message from one person to another."

Linguistic meaning for 'Nabiyy' would be the peson who gives news or information. In English the word 'prophet' usually mean someone who does prophecy. So it doesn't give the same meaning as 'Nabiyy'.

Is every Nabiyy a Rasool and vice versa?

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ . . .

Never did We send a messenger or a prophet before you…[22:52]

<table>
<tr>
<td>

First opinion:

Every prophet is a messenger and every messenger is a prophet. (*Prophet* = *Messenger*). Their proof:

- **Each one (of them) believes in Allah, His angels, His books, and His apostles… They say, "We make no distinction between one another of His Messengers… [2:285]**
- Logic: When someone gets arevelation he will deliver the messege.
- There is no proof in the Quran and the Sunnah to make a distinction between the two.

</td>
<td>

Second opinion:

There is a difference between a nabiyy and a rasool.

- The hadeeth of Abu Dharr (RA):
  - **The Prophet (PBUH) was asked about the number of the prophets and messengers. He replied that there were 124,000 prophets among whom 315 were messengers. [Ahmad, Ibn Hibban, At-Tabaranee]**
- They use the verse from surah Saba, verse # 22

Never did We send a messenger or a prophet before you…[22:52]

It shows the difference between 'Nabiyy' and 'Rasool' since Allah SWT uses the word 'or'.

- The linguistic difference: there is definitely a linguistic difference.

</td>
</tr>
<tr>
<td>

The first group strikes back:

1. The reported Hadeeth by Abu Darr (RA) is very weak in the level of 'munkar'.

- A narrator 'Ali ibn Yazeed is said to be very weak narrator.
- Also another narrator of the Hadeeth Muadh ibn Dufa' is also weak.
- Different narrations exclude the numbers (124000 & 315) except that

</td>
<td></td>
</tr>
</table>

'Ali ibn Yazeed narrates about those numbers. 2. Linguistic definitions should not be give priority over the technical definitions. Example: Linguistically 'Salah' means 'prayer/dua" with no other qualifier but the technical meaning of 'salah' includes the concept that it has to be on time, it starts with 'at-takkbeerat-tahreem' and finishes with 'salam'. Similarly linguistically 'Safar' means just to go out of town, whereas the technical meaning is…. So there is a need to look at the linguistic meaning as well as the meaning in the culture/religion. 3. In verse (22:52) Allah SWT says "Wama arsalna min qablika min rasoolin wala nabiyyin…." Here "mughayyara fil wasl.." still no difference. In Arabic, the word is not “and” but “or”. Saying “prophet and messenger” instead of “prophet or messenger.”	

What are the differences?

Opinion 1:

Rasool: Allah SWT ordered them to spread the message.

Nabiyy: Just got the message not to spread.

Refutation:

- Makes no sense with respect to the definition of Nabiyy. Why would Allah give someone a message and have them conceal it.
- As prophet (SAW) said, the scholars of this Ummah are the inheritors of the prophet hood since they spread the message.
- As the verse (22:52) says, "Never did We send a Messeger or a prophet before you but when he did recite the revelation or narrated or spoke….."

Opinion 2:

Rasool: Brings a new book or revelation. Such as Moosa (AWS) received at-Tawrah.
Nabiyy: Just revives the old message.

Refutation:

- As An-Nabee (SAW) said that the first Nabiyy is Adam (AWS). [**Hadeeth**] So what did Adam (AWS) revived?
- Where do we draw the line? Meaning, what amount of change has to happen?
- As Qur'an mentions Yusuf (AWS) as a 'rasool' (40:34).
  And indeed Yusuf did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No messenger will Allah send after him." Thus Allah leaves astray him who is a Musrif and a Murtab. [40:34]
- And children of Isreal received number of messengers (5:70).

Opinion 3:

Rasool: Sent to non-believers.
Nabiyy: Sent to believers.

Refutation:

As reported in Saheeh al-Bukhari: On the Day of Judgment, a 'Nabiyy' will come with one follower or even with no followers at all. So there was no believer among the people that the 'Nabiyy' were sent to.

Opinion 4:

Rasool: Received a book.
Nabiyy: Received no book.

Refutation:

- In the Qur'an Allah SWT says:

  They are those whom We gave the Book, AlHukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, AlHukm and

Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad) who are not disbelievers therein. [6:89]

- So many of them are called 'Nabiyy' even though they received books.

- Also in (2:213) Allah SWT says:

  Mankind were one community and Allâh sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allâh by His Leave guided those who believed to the truth of that wherein they differed. And Allâh guides whom He wills to a Straight Path. [2:213]

- So every 'Nabiyy' got books.

Opinion 5:

Rasool: Has miracles.

Nabiyy: Has no miracles.

Refutation:

This statement has no proof or basis.

Decision:

Most strong opinion (according to the teacher): There is no difference between a 'Rasool' and a 'Nabiyy'.

Rather Allah SWT uses the word 'Nabiyy' wherever it suits the meaning of teching or educating. On the other hand Allah SWT would refer someone as a 'Rasool' in the context of receiving revelation.

Examples:

In surah Maryam Allah SWT refers Moosa (AWS) as a 'Rasool' and his brother Haroon (AWS) is referred as a 'Nabiyy'.

And mention in the Book (this Quran) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet. [19:51]

And We bestowed on him his brother Harun (Aaron), (also) a Prophet, out of Our Mercy. [19:53]

In another verse, Haroon (AWS) was included among the 'Rasool's.

Verily, We have inspired you (O Muhammad SAW) as We inspired Nuh (Noah) and the Prophets after him; We (also) inspired Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-

Asbat [the twelve sons of Ya'qub (Jacob)], 'Iesa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms).[4:163]

Lessons for us:

The strongest opinion above is not a so popular opinion. So the lesson is that we should follow the truth. And truth is established not aby number rather by proof.

Why did Allah send messengers?

Humankind is in great need of messengers. As Allah SWT says in the Qur'an,

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the messengers. And Allah is Ever All-Powerful, All-Wise. [4:165]

- To establish the proof against us.
  No one will be judged unless message reached to them.

And we never punish until We have not sent a messenger (to give warning). [17:15]

In this regard, sheikh point to the fact some people today learn about Islam from a completely negative source. This type of information does not make the person among who heard the message and a person will be judged according to what he heard.

- Guide people about the ultimate benefit.
  How would we know about worship, halal, haram etc. unless messenger comes with what benefits us. This benefits us in both of the world namely in this dunya and in the akhirah.

And thus We have sent you (O Muhammad) Roohan (an inspiration, and a mercy) of Our command. You knew not what is the Book, nor what is faith? But We have made it (this Quran a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad) indeed guiding (mankind) to the straight path. [42:52]

Also Allah SWT describes the reaction of the believers when they are in the paradise:

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do." [7:43]

- To save us from us.
  When humanity leaves the teaching of Allah SWT, there is widespread corruption and injustice on the earth. When people start to follow the laws of Allah and the teachings of the prophets, then there will be justice and bounty. Thus out of His mercy Allah SWT send us revelation that balances our status as teaches us how to treat each other correctly.

Indeed We have sent Our messengers with clear proofs, and revealed with them the scriptures and the balance (justice) that mankind may keep up justice….. [57:25].

- Ash-Shiafa: as healing for mankind. For Muslims, if have physiological problem they should go back to Allah's book.

O mankind! There has come to you a good advice from your Lord (i.e. the Quran, ordering all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences, etc.) in your breasts, - a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.[10:57]

.

The meaning of belief in the messengers

Belief in the messengers entails that we believe in every single messenger whether we are informed about their names or not. As Allah SWT says:

And, indeed We have sent messengers before you (O Muhammad); of some of them We have related to you their story and some We have not related to you their story…[40:78]

Some of the Jews in Madinah came to the Prophet (SAW) and offered that they would promote An-Nabiyy (SAW) if he would declare that 'Eesa' (AWS) was a liar and he was a false Masaiyah. Allah SWT revealed the following verse in that context:

Verily, those who disbelieve in Allah and His messengers and wish to make distinction between Allah and His messengers (by believing in Allah and disbelieving in His messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. [4:150-151]

Denying one messenger equates to the denial of all of them since all of them brought the same message.

The people of Nuh belied the messengers. [26:105]

In this verse, the reason it is said "messengers" even though Nuh (AWS) is only one messenger himself, when his nation disbelieved him it was equivalent to disbelieving all of the messengers.

- 25 (twenty-five) prophets are named in the Qur'an. The names of these prophets are in the following verses:

  - **And that was Our proof which we gave Ibrahim against his people. We raise whom We will in degrees. Certainly you Lord is All-Wise, All-Knowing. And We bestowed upon him Ishaq and Yaqub, each of them We guided, and before him, We guided Nuh and among his progeny Dawud, Sulaiman, Ayuub, Yusuf, Moosa, and Haroon. Thus do We reward Al-Muhsinun. And Zakariyya, and Yahya and 'Eesa and Ilyas, each one of them was of the righteous. And ismail and Al-Yasaa', and Yunus and Lut, and each one of them We preferred above the 'Alamin. [6:83-86]**

  - **And to 'Ad (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other Ilâh (God) but Him. Certainly, you do nothing but invent (lies)! [11:50]**

  - **And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive." [11:61]**

  - **And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other Ilâh (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing. [11:84]**

- **Allâh chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinns) (of their times). [3:33]**

- **And (remember) Isma'îl (Ishmael), and Idris (Enoch) and Dhul-Kifl (Isaiah), all were from among As-Sâbirin (the patient ones, etc.). [21:85]**

- **Muhammad is the Messenger of Allâh, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sewers that He may enrage the disbelievers with them. Allâh has promised those among them who believe and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise). [48:29]**

♦ There has been debate over whether some are prophets or not.
- Al-Khadir, the one Moosa met.
- Luqman

If you include these two, then it becomes 27.

♦ All the prophets and messengers have no divine attributes.

Even though they are greatest human beings and they perform miracles by the Will of Allah, they are mortal human. Al-Qur'an emphasizes these points in the following verses:

Muhammad is no more than a messenger, and indeed (many) messengers have passed away before him…[3:144]

And We never sent before you (O Muhammad) any of the messengers but verily, they ate food and walked in the markets…[25:20]

And indeed We sent Messengers before you (O Muhammad SAW) , and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's leave. (For) every matter there is a Decree (from Allah). [13:38]

♦ Are there messengers of the jinn?

Consensus among the scholars:

- No messengers from jinn to humans.

- Prophet (SAW) was sent to both man and jinn.

  After the overall rejection of he message by the Makkans, An-Nabiyy (SAW) went to Taeef to spread the call of Islam. But the people of Taeef rejected the call and the elders of that city instigated the boys and madmen against him who made the Prophet (SAW) to bleed. Physically and emotionally exhausted Prophet (SAW) took refuge in the shade of a garden, and the servant of the owner of that garden accepted Islam. This young boy 'Addas was from 'Nineva' which is the city of Prophet Yunus (AWS). Then Allah SWT opened another door for the Prophet (SAW). On the way back to Makkah, Allah SWT sent to the Prophet (SAW) a group of jinn who accepted Islam after listening to the Qur'an. It is known as the night of Jinn. Allah SWT sent down surah Ar-Rahman and as the Prophet (SAW) reciting from Surah Ar-Rahman, after each verse

  Then which of the Blessings of your Lord will you both (jinn and men) deny? [55:13, 55:16, etc.]

  The jinns were replying after each of this verse .

  "Rabban La Nukajjib…….“*We do not deny the favors of our Lord.*"

- No messenger to jinn after the Prophet (SAW).

Differences of opinions among the scholars:

Two different opinions regarding the issue of **messengers to jinn before** the time of Prophet (SAW):	
Some scholars say yes there were jinn messengers to jinn populations. **Proof:** **O you assembly of jinn and mankind! Did not there come to you messengers from amongst you, reciting unto you My verses and warning you of the meeting of**	Some scholars say no, messengers were only from mankind. **Proofs:** **And We sent not before you (O Muhammad) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the (Torah), the Injeel (Gospel)] if you**

this day of yours?...[6:130] This verse clearly talks about both jinn and human messengers from amongst jinn and human respectively.	**do not know. [21:7]** **O children of Adam! If there come to you messengers from amongst you, reciting to you, My verses, then whosoever becomes pious and righteous, on them shall be no fear, no shall they grieve. [7:35]** Al-Hasan Al-Basree said, "*Allah did not send any messenger from the Bedouins, females, or Jinn.*"
Rebuttal: For the verse (21:7) they say that "men" means the males of each section, both -jinn and human. They agree that messengers were only males from each species. And they use the following verse which talks about men from both jinn and human. **There used to be men of humans that used to seek protection from men of jinn. [72:6]** As for the verse (7:35), they agree that no jinn to sent to Children of Adam i.e. human begins. They also say, Hassan al-Basree is not a prophet. However, a lone statement of a tabi`ī cannot be used against clear proofs. In conclusion, all the proofs from the other group do not really	

contradict the issue that before An-Nabiyy (SAW) jinn messengers were sent to jinn population.	
Strongest opinion: Before Prophet (SAW), There were jinn messengers to jinn.	

♦ All prophets and messengers were male.

Differences of opinions among the scholars:

Two different opinions regarding the issue of messengers being **only males:**	
Imam Qurtubi, Ibn Hazm and Abul Hassan al_'Ash'ari said that there were prophets from females. **Proofs:** 1. Allah SWT revealed to the mother of Moosa (AWS): **And We inspired the mother of Moses, (saying): "Suckle him [Moses], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily! We shall bring him back to you, and shall make him one of (Our) Messengers." [28:7]** So she should be considered a messenger. 2. Jibreel (AWS) came to Marry, the mother of 'Eesa' (AWS), to give glad tiding about the birth of 'Eesa' (AWS). **And (remember) when the angels said: "O Maryam (Mary)! Verily,**	Their proofs are the following verses from the Qur'an: **Proofs:** **1. And We sent not before you (O Muhammad) but men to whom We inspired, so ask the people the reminder [scriptures – the Tawrah and Injeel] if you do not know. [21:7]** 2. **And indeed We sent messengers before you (O Muhammad), and made for them wives and offspring…[13:38]**

Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinns) (of her lifetime)." [3:42] They say, here 'chosen' means she is a prophet. 3. Sarah, the wife o fprophet Ibraheem (AWS). …?? 4. Hawa (Eve) since Allah talked to her directly in Jannah.	
	However, these evidences do not establish the fact that there were prophets from females: **Rebuttal:** 1. All Prophets & Messengers were told they were a Prophet 2. Allah SWT says: **I have inspired the bees to takes homes in the mountains and the trees. [16:68]** Since Allah revealed to the bees, that doesn't make them messengers. 3. Not every time someone is sent Jibrīl, they become a Prophet. Story from a Hadeeth: An angel came to a traveling man before you. Angel asked him: "wher are you going?" "to see my brother", was his reply. Angel asked, "You are going this distance to se eyour brother?" **[Complete**

	Hadeeth??] 4. Allah SWT also mentions that He SWT had chosen the Children of Isreal. But among these "chosen" people were the wrongdoers, the 'sabiqun', the righteous etc. 5. Allāh SWT says: **Jesus was not anything but a messenger of Allah and his mother was nothing but a righteous woman. [5:75]** When you describe someone or give them a title, you give the highest. Maryam was not described as a Messenger, but as a siddīq. 6. Fatima is a righteous woman of jannah, but not better than Maryam. Since Maryam was a siddiq and Fatima is 2nd, then Hawwa and the mother of Musa cannot be prophets.

- Muslims must believe that Allah sent ALL His messengers to call people to worshipping Allah alone.

And We did not send any Messenger before you (O Muhammad) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else). [21:25]

- Muslims must believe that Allah has chosen the Prophets (mustafawn). Istifa' is not something that one can earn through effort.

And they are with Us, verily, of the chosen and the best! [38:47]

Some philosophers (e.g. Ibn Sina) said that a person can be a prophet through practice or effort. They give example of Buddha or hindu Yogis. But this is false and the refutation is in verses (21:25), (38:47).

- Allah has sent them with miracles (Mu'jizah) in support of their call.

  Al-Mu'tazila first used this word (Mu'jizah) but now everyone uses it including ahl-al-Sunnah wal Jamah. We look at the technical meaning of the word while using this type of words. This word was not used in the Quran and Sunnah. The word that was used was "ayah" of the prophets or the messengers.

Examples of miracles:

- Ibrahim (AWS) was thrown into a fire-pit. He survived the fire and the fire only burnt two things:
  - The ropes tying his hands and feet.
  - And two fingers-length of his clothes

  They spent months gathering wood & chopping trees. The fire was so intense and hot that they had to throw Ibraheem (AWS) into the pit using a sling-shot type equipment.

- Hud (AWS) was given a miracle where he could challenge any group or all of his people to harm him any way possible but they couldn't touch him even though he was a single person.

Sometimes a prophet will come with a 'aiyah' or 'mu'jizah' but that would not necessarily convince every one present. These people will not act upon the the truth on seeing the miracle. Firwaun saw so many miracles from Moosa (AWS) and he knew that Allah SWT is the creator and the Lord, but he did not act upon his knowledge.

- A Prophet may be given more than one miracle.
  - Such as Prophet (SAW) who was given so many miracles:

    The moon splitting
    Living miracle: al-Qur'an

Night journey to the heavens: al-isra wal-miraj
Tree stump crying as An-Nabiyy (SAW) changed it for a 'mimbar'.

- Miracles match the time and age of the Prophets.
  - Nuh:
    - The Arc
  - Ibrahim:
    - Not burning in the fire.
  - Musa:
    - Magicians were very effective in his days. His stuff (stick) would turn into a real snake and eat all other magical snakes. Seeing this all the magicians understood that Moosa (AWS) was a real messenger and they all fall into prostration. **[20:65-70]**
    - His hand showing light.
    - The Red Sea splitting.
  - 'Eesa':
    - Medicine was the highest achievement during his 'Eesa' (AWS)'s time. But he brought miracles that no medicine is no match. He would heal the blindness of a blind-by-birth person. Even would resurrect a dead man by the will of Allah SWT.
    - He defended his mother as a newborn infant.
    - Making a bird from clay and with Allah’s will blow into it and it would fly away as a real bird.
  - Hud:
    - He asked all his people and challenged them to come and harm him. He had no tribe or family to protect him. No one was able to harm him.
  - The Prophet (PBUH):
    - Quran
    - The tree stump speaking.
    - Isra and Miraj
    - Moon splitting

- What is the difference between miracles or prophets and the supernatural acts of magicians?
  - **Acts of magicians:**
    - It is something that all humans can do.
    - They always promote evil.

- Their own life is miserable, burdened with debt, widespread homosexuality etc.

- **Miracles of Prophets:**
  - Their mu'jiza is something no human can do.
  - Nobody split the sea, give life to the dead, and so on.
  - Always promote good.

o The miracles (mu'jizat) of the Prophets and the miracles (karamat) of the awliya.

- The scholars say all the miracles of saints (awliya) are the miracles of the prophets since Alllah SWT gives them these miracles because they follow the Prophets.
- An example: During the battle with false-prophet Musailamah, Khalid ibn Waleed (RA) was trying to convince him not to fight with the muslim. Musailamah did a trick. He brought two little containers of poison told Khalid (RA) that both should drink the poison. Whoever is left alive will be proven that he is fighting the real cause. And Musailamah told Khalid (RA) that he should be the first one to drink. Khalid (RA) drank from a bottle, but then Musailamah refused to drink giving an excuse, "My God forbids me to drink from it." Nothing happened to Khalid (RA) after that and this was a 'karamat' given to Khalid (RA) who is a follower of Allah's Prophet (SAW).

♦ Are the prophets infallible?

Consensus: The prophets never commit kufr, immoral/indecent acts, or lie. If they commit a minor sin, they repent from it.

Some clarifications of minor sins done by the prophets:

a. Prophet Adam: he ate the fruit. But then Allah SWt taught him how to repent and accepted his repentance. **[2:37]**

b. Ibraheem: lying for three times.

- When he was asked regarding his wife Sarah, his reply was that she was his wife. He did it protect her.

- His people worshiped sun and they asked him come along with him. He told them, "I am sick". Scholars say he indirectly meant he was sick of their act.

- He destroyed all idols except one. When they asked him about it he told them, "Why don't you ask them? Here is the biggest one among them. Why don't you ask him?"

During all of these three situations Ibraheem (AWS) was trying to save himself. This was not lie for the sake of intentionally deceiving someone. So these were not major sins.

c. Moosa: Once he asked for help by an Israeli man against an Egyptian person. During the dispute Moosa (AWS) punched the guy and he died on the spot. But when in another aoccasion the same Israeli guy asked for help Moosa (AWS) understood that this man has crooked character to get into fight with others. So Moosa (AWS) was so mad at him.

Here prophet Moosa was guilty not of murder since he did not kill the person intentionally, it was an accident. Rather his mistake was not allying with a person just because of he is from his tribe. He did not verify the whole incident. That was a minor sin on his part.

♦ Are the prophets equal or of varying levels?

- **Those messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised in degrees (of honor)…[2:253]**

- *The Prophet (PBUH) said, "I am the master of the children of Adam on the Day of Resurrection." [Muslim]*

- **Each one believes in Allah, His Angels, His Books, and His messengers…[2:285]**

- *The Prophet (PBUH) said, "Do not favor between the Prophets of Allah." [Muslim]*

- *The Prophet (PBUH) said, "Do not favor me over the Prophets (and in a narration over Moosa)." [Al-Bukharee and Muslim]*

- ***And (remember) when We took from the Prophet their convenant, and from you (O Muhammad) and from Nooh, Ibraheem, Moosa, and Isa, son of Maryam. We took from them a strong covenant.*** **[33:7]**

♦ Prophets and messengers are better than ALL other people.

Extreme sects of sufis believe that saints are higher than the prophets and lower than the messenger.

Special Qualities of the Prophets (That differentiates them from the rest of humanity)

1. Al-Wahy**:** Revelation
2. Al-'Ismah**:** Infalibility
3. Their eyes sleep while their hearts stay awake.
4. The earth cannot dissolve their bodies.

   As Imam Nasai narrates, an incident happened during Umar (RA)'s khilafah. A body was found in Tastoor in current day Iran inside a palace. It reported to be of Prophet Daniel from Bani Israel during Bukht Nasr's time. He died in Parsia and body did not decomposed and the people used to bring out this body to ask for rain as it was thought to be a blessed body.

   When Umar (RA) heard about it he ordered that 13 (thirteen) graves should be dug out and only a few selected people should be in charge to burry the body at the dark of the night in one of these unmarked graves. The purpose is to prevent people from worshipping a grave.

5. Their souls are not taken without their consent.

   To show honor to the prophets angels ask them if they want to submit their souls.

6. They see the Angels in their original form.
7. They are buried where they die.

8. They do not pass on any inheritance.
9. They have a special kind of life in their graves. Their souls are in the heavens.

Believing in Prophet Muhammad's Prophethood

- Believing that he is Muhammad ibn Abdul-Muttalib Al-Qurashee, who was born in Makkah and passed away in Madeenah.

His names are descriptions: Jubayr ibn Mut;im said, "I heard Allah's Messenger (PBUH) saying, 'I have various names: I am Muhammad, and I am Ahmad, and I am Al-Mahi with whom Allah obliterates disbelief, and I am Al-Hashir at whose feet people will be gathered, and I am Al-'Aqib, and Al-'Aqib is the one whom there is no prophet after him.'" [Al-Bukharee, Muslim]

- He was sent to ALL humankind and jinn.

And We have not sent you (O Muhammad) except as a giver of glad tidings and a Warner to all mankind, but most of men know not. [34:28]

- We believe in the truth of everything he informed us, fulfilled his Sunnah by following what he commanded, and leaving that which he forbade.

And when the believers saw Al-Ahzab (the Confederates), they said: "This is what Allah and His messenger had promised us, and Allah and His Messenger had spoken the truth." And it only added to their faith and to their submissiveness (to Allah). [33:22]

Say (O Mohammad): "Obey Allah and the messenger." But if they turn away, then Allah does not like the disbelievers. [3:32]

- We love the Prophet (PBUH)

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear decline, and the dwellings in which you delight…are you dearer to you than Allah and His messenger, and striving hard and fighting in His cause, then wait until Allah brings about His decision (torment)." And Allah guides not the people who are Al-Fasiqoon (the rebellious, disobedient to Allah). [9:24]

Anas reported, "None of you believes until I am more beloved to him than his parents, children and all people." [Al-Bukharee, Muslim]

Imam Malik will dress up nice and put on perfume when he would be saying a hadeeth.

- We honor, respect him and support him and his Sunnah.

In order that you (O mankind) may believe in Allah and his messenger, and that you assist and honor him, and (that you) glorify (Allah's) praises morning and afternoon. [48:9]

- Not everything he does we have to follow.
    - Actions he did as an explanation to the Quranic text or Islamic ruling.
        - Praying
        - Performing Hajj
    - He did it because he is a messenger, so no one else can do it.
        - Fasting days at a time.
        - Waking up and praying without making wudu. He said even when he sleeping, he is aware in what he does.
        - Marrying more than 4 wives.
    - He only did it because he did it for a specific situation. Can only do it if we are in the same status.
        - Giving the capital punishment. Only the governor can do this.
    - He did certain things because it was in the culture.
    - He did it because it is personal likings.
- Need to make sure that it is just his personal preferences and what he has ordered us to do.

- We take him as our role model.

Indeed in the messenger of Allah you have a good example to follow for him who hopes in (the meeting with) Allah and the Last Day and remembers Allah much. [33:21]

- He is the seal of the prophets.

Muhammad is not the father of any man among you, but he is the messenger of Allah and the last (end) of the prophets. And Allah is Ever All-Aware of everything. [33:40]

- We study his life and affairs (seerah).

- We love his family and companions.

Nullifiers of Belief in Prophet

1. Believing that he has lied or that something which he said is not true.

   And if they belie you (O Muhammad), so were messengers belied before you. And to Allah return all matters (for decision). [35:4]

2. Turning from his guidance and changing his religion.

   The (hypocrites say: "We have believed in Allah and in the messenger, and we obey," then a party of them turn away thereafter, such are not believers. [24:47]

3. Doubting in him or his religion

   Only those are the believers who have believed in Allah and His messenger, and afterward doubt not but strive with their wealth and their lives for the cause of Allah. Those! They are the truthful. [49:15]

4. Hating him or what he brought.

   Whether you (Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them…(and even) if you ask seventy times for their forgiveness…Allah will not forgive them, because they have disbelieved in Allah and His messenger. And Allah guides not those people who are Fasiqoon (rebellious, disobedient to Allah). Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the messenger of Allah; they hated to strive and fight with their properties and their lives in the cause of Allah, and they said: "March not forth in the heat." Say: "The fire of hell is more intense in heat," if only they could understand! [9:80-81]

5. Criticizing him and mocking him or his Sunnah

   Verily, those who annoy Allah and His messenger, Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating torment. [33:57]

   a. Mocking the Sunnah throws you outside Islam.
   b. Mocking the person practicing the Sunnah is a major sin.

6. Loving his enemies

You (O Muhammad) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Alah and His messenger. [58:22]

7. Enmity towards him and fighting against his Sunnah.

That is because they opposed Allah and His messenger. And whosoever opposes Allah, then verily Allah is severe in punishment. [59:4]

Evidence of the Prophet's (PBUH) Prophethood

- The eternal miracle: The Quran
  - **Neither did you (O Mumamed) read any book before it (this Quran),** ***nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted [29:48]***
  - ***Fir'aun said: "Who then, O Moses, is the Lord of you two?" Moses said: "Our Lord is He Who gave to each thing its form and nature, then guided it a right." Fir'aun said: "What about the generations of old?" Moses said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets." [20:50-51]***
  - The Prophet (PBUH) said, "Every prophet was given miracles, and these miracles led people to believe in him. And what I am given was a revelation which was revealed to me from Allah, so I hope to be the one with the most followers on the Day of Ressurection." [Al-Bukharee]
  - ***Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another." And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief. [17:88-89]***
- The Prophet's message is similar to the message of the Prophets before him.
  - ***He (Allah) has ordained for you the same religion (Islam) which He ordained for Nooh, and that which We have inspired in you (O Muhammad), and that which We ordained for Ibraheem, Moosa, and Isa saying you should establish religion, and make no divisions in it (religion). [42:13]***
  - ***Say: "I am not a new thing among the messengers (of Allah)"…[46:9]***
- His sharee'ah
  - ***Say (to them O Muhammed): "I exhort you on one (thing) only: that you stand up for Allah's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet (PBUH)): there is no madness in your companion (Muhammad), his is only a warner to you in face of a sever torment." [34:46]***
  - He never abused his position after he took power in Mecca. He released all the disbelievers that were prisoners.

- Knowledge on some matters of the unseen despite being illiterate.
- Prophecies of his coming in the previous scriptures.
- His characteristics and manner of living.
- His miracles.